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ABSTRACT

This document suggests how social studies classroom teachers on the high school level can use a concept approach to structure global studies programs. Global studies is interpreted to include a focus on the individual's search for meaning in various cultures as well as the more traditional study of world cultures. A major objective of the approach is to motivate students by introducing them to global studies through concepts which are already part of their understanding and then by developing and expanding these concepts across space and through time. Emphasis throughout the document is on universal concerns such as housing and employment, on positive actions people have taken to cope with their world and improve the quality of their lives, and on perspectives contributed by various intellectual disciplines toward understanding the human condition. Specific concepts around which the global studies concept approach is organized include heritage and change (social organization, environment, communication, the arts); power and conflict resolution (laws, imperialism, political processes, governmental structure); and interdependence and human rights (religion, philosophy, education, economic organization). The document includes a description of objectives, and explanation of each concept, and a list of sub-concepts related to each major concept. (DB)

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AN INTEGRATED APPROACH TO GLOBAL EDUCATION

OCTOBER 1979

Social Studies Program
Division of Arts and Humanities, Citizenship & Environmental Education
Bureau of Curriculum Services
Pennsylvania Department of Education

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AN INTEGRATED APPROACH TO GLOBAL EDUCATION

Since 1961 the study of World Cultures has been mandated for secondary school students in the State of Pennsylvania. Today, with growing emphasis on the basic elements of our educational system, it is necessary to reflect upon the needs for continued emphasis in this direction and to suggest new approaches which will contribute to the competencies of our youth as members of a global society. The now meaningful concept of *Spaceship Earth* had not yet become a reality when World Cultures was mandated. But the work has changed drastically in the intervening years and the attitudes of our youth have shifted.

It is interesting to note that a National Citizenship Conference sponsored by the Council of State School Officers and the U.S. Office of Education in Kansas City, in September, 1976, included *"Global Perspectives"* as a major component of this type of education, But, the realities of international education are not encouraging. As Stephen Bailey notes:

> "American schools....are caught up in curricular and degree requirements that do not reflect the urgencies of modern international coping. Furthermore, a heightened vocationalism in a mass educational market may well be exacerbating the parochialism of the American educational system.
>
> Unless something is done to compensate for these educational anachronisms, the United States will lack the expert human resources needed to steer American public and private enterprises through the dangerous and uncharted international waters that lie ahead. Equally serious is that this nation will lack the widespread popular understanding needed for the political acceptance of difficult trade-offs urged by informed leadership or emerging as the necessary logic of our living in a perpetual state of international interdependency."[1]

The need for global understanding is a necessary element of survival, but are our present World Cultures courses achieving this end?

A review of the status of World Cultures in Pennsylvania and of international education in the nation indicates that most of these studies have moved from chronological or historical approaches to a spatial one. Area studies seem to be the major method of studying other people and usually these studies are interdisciplinary in nature though history of the people is usually given precedence. While history is given more emphasis in the study of European Cultures, the contemporary is often stressed in Asian and African areas. There have been many positive aspects of this approach but there are a number of results which must be scrutinized.

Despite many efforts to *post-hole* learning episodes, a problem remains: Either superficial coverage of regions results, or elimination of the study of areas bypasses many of the immediate concerns of the world. Students frequently question the value of studying about people from long ago and far away. Finally, there is a tendency to deal with the unique cultural components of individualized areas without getting at the interdependent nature of the world. International economic, ecological and political problems are not studied. The cooperative interaction of people on a non-governmental as well as governmental basis are overlooked – yet these are the key concerns of survival in an interdependent world.

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[1] Bailey, Stephen K. *International Education: An Agenda for Interdependence.* International Education and Cultural Change, Fall 1975, p.4.

GLOBAL EDUCATION: ADDENDUM

Definition:

Global education differs from World Cultures in several ways. First, it goes beyond the area of Social Studies and focuses upon an individual seeking to find understanding of the world in which survival and happiness is sought. To understand one's self in this context it is necessary to draw upon the ideas and changes from many subjects.

Secondly, global studies is based upon the use of concepts. This helps motivate students by having them explore some of the basic similarities shared by all people. Next they will expand their ideas across space to other cultures and back in time to understand the roots of the uniqueness of peoples. Reaction from many students indicates a resistance to studying about strange people in far away places. Students often see little connection between these studies and their own lives. Consideration of the universals of human culture and the changing way these universals are addressed through time and space illustrates alternatives while maintaining the common thread of the unity of all people.

A third difference is the developmental sequence presented in this plan which directs the student to a consideration of the present and future as well as the past. Since World War II, there have been major technological and political changes that have drawn people together into an interdependent and interlocking world. The formation of the United Nations and smaller regional organizations have changed economic, political, and cultural life. The recognition of limited resources and the dangers of environmental pollution in our developing world demand that future citizens develop basic understandings if the human race is to survive. The threat of nuclear, biological and chemical warfare that could end all life on earth, and the consequent limitations of military power to settle disagreements indicates a need for a citizenry aware of the dangers, yet sophisticated enough to develop skills of resolving conflicts in ways less destructive and violent. The establishment of decisions based upon moral commitments such as human rights provides an answer to Machiavellian pragmatism. Our nation was founded on some basic principles that the world has come to acknowledge through the Universal Declaration of Human Rights. These considerations are basic to our survival – and our pursuit of happiness. A return to the basics must go beyond establishing skills of communication to the issues addressed in this paper – issues of problem-solving, personal interaction, and understandings that enable students to relate in a personal way to other humans from other lands and times.

To address these problems the following method of structuring the curriculum for inclusion of international affairs is presented. Rather than basing the organizational structure on chronology or spatial relationships, major *concepts* are considered from which specific competencies may be derived.

This approach offers the advantages of:

1. Motivating students by developing *concepts* which are a part of their understanding, and expanding these interests across space and through historical time to clarify perspectives.

2. Although the *concepts* are presented in a sequential manner with concern for their historical development, they proceed to the areas of current concern. And they stimulate understanding of the critical problems of the human condition while exploring the positive actions that humans have taken while coping with their world and improving life quality on a broad scale.

3. Presenting a model for integrating the tools of a variety of intellectual disciplines in gaining perspective on the human condition.

The purpose of this structure is to achieve the following objectives of Global Education:

1. Develop an intergrated plan of education that increases the ability of students to use the tools of varied disciplines to understand their world and cope with the major issues confronting humans.

2. Develop skills in perceiving, in organizing knowledge, in interpersonal interaction, and in problem solving.

3. Develop an awareness of the common goals, hopes, and creative expressions of people from a variety of different lands and cultures through an integrated study of the world.

4. Develop a self-understanding (microcosm) through a deeper understanding of others (macrocosm).

5. Develop methods for individualizing instruction for students while maintaining a common core of developmental growth.

6. Develop a systematic way to consider a vast area of knowledge so that life long learning may be encouraged in a rational manner.

A. The first circle is concerned with the development of an understanding of the societal forces that affect each individual. These universals affect the students as they also have affected the lives of people across time and space. They have the advantage of appealing to the students' frames-of-reference which are then expanded to the study of others. Thus, a teacher can move the student from the consideration of *"I"* to an understanding of *"we"*.

CIRCLE A - Cultural Universals

These universals would apply to any culture area in any time span, and provide an understanding of the holistic nature of human society. Although the circle includes many concepts, they frequently intertwine and an understanding of any culture is dependent upon the totality of all.

Heritage and Change is an integrating concept that influences all other cultural universals. All cultures posess a heritage that determines the manner in which individuals within that culture meet the needs expressed in the universals. At the same time, change is irresistably influencing all of these universals. This is less true in traditional societies, but there would be no history and no progress if change were not ever present. Radical change may be referred to as revolution, while gradual change is usually referred to as evolution.

Social Organization is the way humans organize their societies, especially around age, sex and economic roles within families, social classes and institutions. Social institutions tend to pass on the heritage but changes in culture often disrupt social organizations, causing social problems.

Communication connotes written, oral and other symbolic modes of interaction that is the basis of human activity, especially in the abstract. A study of communication provides insight into cultural values, and reveals the strength of tradition as well as providing signs of change.

The Arts illustrate how civilized social units have typically relied upon and rewarded the artist for representation of the humane achievements of the group; for recording, informing and celebrating exploits, conquests and beliefs; for maintaining continuity of identity, purpose and growth and for transmitting this information to succeeding generations.

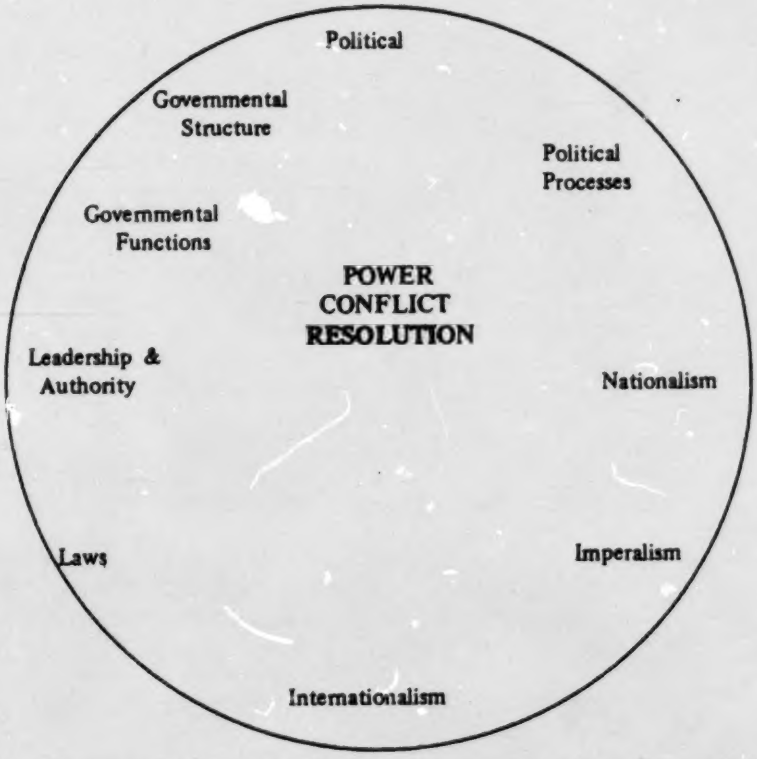
Religion and philosophy exemplify the ideals, goals and sometimes parameters of a cultural group. The intent is not to delve into complex theology, but to bring about an awareness of the basic aspirations and traditions of the culture of a people. Philosophy may be supportive of religion – or it may be separate or even in opposition, yet it is included here because both areas are concerned with the unanswerable questions of life.

Environment and Technology refer to the interaction between people and their physical surroundings. The first time humans altered their environment technology was born. The nature of inventions emphasizes change, yet the element of continuity is always present. Human adaptation has been a theme of history, but the often subtle changes caused by advances in technology are only now becoming evident as a key element in the study of the world.

Economics involves the basic survival of all humans in their quest to meet their material needs. As such it is concerned with the allocation of natural and human resources, specialization of labor, and value choices. Self sufficiency, as evidenced in hunting and gathering cultures and many agricultural societies tended to be traditional, but as cultures became more urban the emphasis was upon change. There are close ties between economic, political and technological-environmental aspects.

Education and Socialization are concepts often neglected in the area of world studies. It seems ludicrious that the social institution in which our students are encapsulated for so long a period of their lives receives so little attention. Socialization is concerned with the informal ways which culture is transmitted to the young of any society as opposed to the formal process of education. Modern education, with the scientific rationale may, indeed, be a force for change.

CIRCLE B - Political Concepts



The political area of international studies is shown as the focus of this circle since it is through political institutions and processes that our world operates. Politics is concerned with the allocation of *power* and the means of resolving conflict between those striving for power. Past history often was written concerning wars, yet the importance of emphasizing *conflict resolution* is apparent if we give heed to the devastation that will result if we engage in a complete war; with all the implications ensuing from our technological advances in creating weapons.

Political ideas have usually been considered within the context of the western tradition. However, within the broad sweep of human history, the concepts included within this sphere are basic since they refer to processes and organizational structure inherent in any political system past or present.

Governmental structure refers to the way in which societies are organized. Within a tribal society the social and political structure may be indentical, but as political structures diversify and specialize in an effort to meet the needs of a complex society, varied groups emerge. In a democratic society, three branches of the government emerge, as well as bureaucracies.

Governmental functions are those activities that political groups enage in to protect their society, allocate human and material resources, and provide for the well being of their members. Early cultures frequently were conceived with religious functions, and all governments tend to perpetuate a tradition. Since all governments contain vested interests concerned with power, the key role is the resolution of conflicting demands within a structure that does not threaten the government's stability.

Leadership and authority are requisites to the functioning of any society. Throughout history, the problem of attaining and passing on leadership functions was a major problem. Even those sanctioned by religion were not safe, and the connections between religion and politics often led to power struggles that altered both institutions. The key conflict that has plagued this concept has been the sharing of power and the limits to authority.

Laws are developed in every culture to regulate the actions of the group and allow for order. Even societies with no formal laws developed unwritten laws and taboos that all were expected to obey, and those who did not were subject to punishment that ranged from loss of privileges and goods to physical punishment and even death. All cultures also provided some means of enforcement and often specialized groups were given power to enforce laws that gave them new claims on authority.

Political processes are necessary to regulate the varied functions and roles of government. In a democracy we associate political processes with the ways in which citizens are permitted to exercise citizenship roles in the control of their political organization. In more authoritarian types of government, political processes still have to be established to guide the operation and control of power and provide for resolving conflicts, both within the government and when two political forces come in conflict.

Nationalism is a concept that emanated from western Europe in the 15th century and has permeated the entire world. Prior to this time, loyalties were to a leader or a center of power such as the Roman Empire. People came under a single authority but there was little unity among these diverse people. Nationalism is based upon a unity of a people under a single government. Ideology, a common language, the development of a tradition, and symbolic representation such as patriotic songs, heroes, flags, all developed ethnocentric views that solidified power bases.

Imperialism is a natural outgrowth of power. Since the rise of nationalism, people of various nations have often welded together for ideological and economic reasons to fight other nations or, more frequently, to overcome less developed peoples and amass colonies. Thus, imperialism has been a major source of conflict through the ages. As a population increased and leadership centralized, wars were fought over territories. As one society developed a superior military technology it often conquered neighboring people and instituted a new way of life.

Internationalism is a new phenomenon that is not a part of imperialism since it connotes cooperative interaction among sovereign nations. This is the basic theme of the third sequence of global education and is considered a key element of the present and the future world.

CIRCLE C - The Present - Future World

C. The third circle in the sequential development of global understanding is perhaps the most unique and the most important part of this system since it is the portion so seldom taken into consideration. It is an attempt to view the present and the future based upon an historical development of the actions of the human race. It turns back to a consideration of the universals, but with special reference to the world we live in today. It will be noted that this circle is open-ended since many ideas project into the future. Due to the critical nature of certain issues, specific universals such as technology, economic interdependence and the international political organization often receive emphasis.

The concept of *Spaceship Earth* clarifies the reality of interdependence and the need for resolving conflicts without destroying our linked and fragile existence.

Interdependence is a reality in our modern world where trade patterns, communication, political decisions, humanitarian efforts, and intellectual growth all have global significane. As technological advances influenced specialization, people became dependent upon others. The need for natural resources and the growing number of nations, particularly in the less developed areas of the world, have brought the realization to even the more powerful countries that their very existence is dependent upon cooperative interaction with nations and peoples all around the globe.

Human rights is also an integral concept that is a central part of the interpersonal global scene. Through the leadership of the United Nations and its Declaration of Human Rights, the people of the world have become cognizant of the importance of human rights. Under this declaration, the civil liberties mentioned in the American Bill of Rights have been expanded to include economic and educational rights that President Franklin Roosevelt articulated.

It is recognized that counter forces are at work on the global scene. The nationalism of the emergent nations is in juxtaposition to interdependent cooperation. There are political forces in the world which either ignore or misinterpret human rights. However, it is the position of this program that the constructive and positive aspects of our global view must be emphasized in the educational system if we are to hope for a peaceful, secure and happy existance.

To indicate some of the specific concerns and the linkages that occur between the central concepts and sub-concepts of the universals, the following suggestions are provided. These suggestions are based on the premise that long range solutions are more important than short range answers to problems, since the latter might easily lead to political and environmental decisions that could destroy our existence.

In the realm of economics, an isolationist policy might temporarily solve some domestic unemployment problem, but it also might lead to a world economic depression. This could result in the development of a military stance by many nations which could threaten the world's stability and lessen opportunities for individual freedom and dignity.

Another economic reality is the growth of new types of economic organizations. The first is non-governmental. Multinational corporations have been established in many areas of the world. Their economic power is frequently greater than the majority of nations; yet they are beyond the control of any single nation. This condition indicates interdependence, and it could have a salutary effect upon national rivalries. However, it also could lead to the abuse of power and to economic colonialism.

Within governmental economic organization, regional groups have been formed to facilitate economic interdependence. The European Economic Community is one of the first and most important organizations of this type. A recent development is the formation of the Organization of Petroleum Exporting Countries (OPEC) whose actions raised the price of oil and brought about a disruption in the world's economy. Other single commodity areas are thinking of similar organizations so that they can obtain a larger share of the pie.

All of these developments have been hastened by the technological advances in transportation and communication. Instantaneous communication by space satellites has made neighbors of all peoples. The transmission of information via radio, television and written correspondence would not be possible without cooperative interaction among nations of the world.

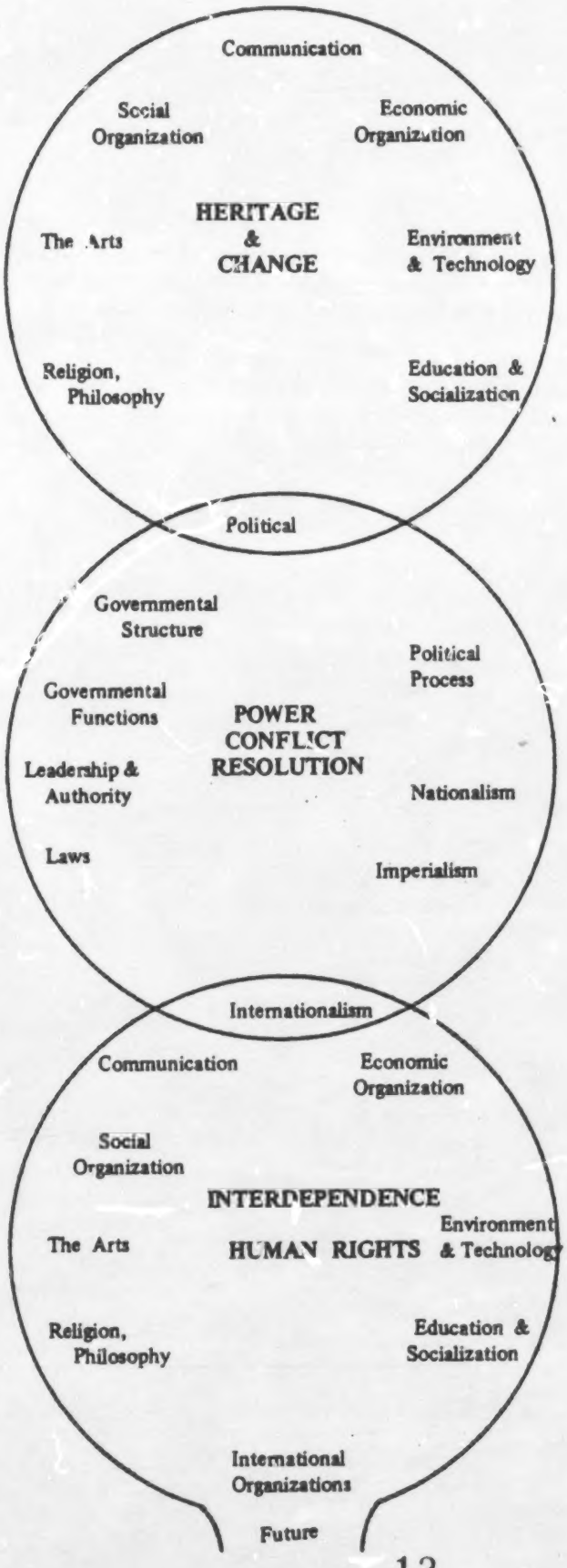
Environmental concerns and technology must be considered crucial elements in any global understanding. The energy/environmental dichotomy affects everyone; yet seldom is this a consideration in our courses on international relations. For the first time in history the growth of industry threatens our shared and sometimes finite supplies of natural resources. These resources are scattered over the world, the distribution pattern not exactly matching an undisciplined consumption pattern. Furthermore, the development of many resources – and the refinement of them – have potentials for poisoning or destroying the environment. The future health and livelihood of all are threatened. Pollution of one part of the ocean for instance may easily affect people in other areas of the world.

Another dichotomy, population/food, is a major concern that has implications for almost every universal. The science of medicine has facilitated a vast increase in world population, but it has also offered alternatives to uncontrolled population growth. However, these alternatives are often limited by religions and philosophical considerations. Changing patterns of family organization also affect population. The agricultural sciences have created a revolution in food production, but economic and political considerations bear heavily upon the continued progress of agricultural development. Perhaps the most critical deterrent to solving this problem is in the area of education. There are great discrepancies in the distribution of knowledge through educational systems. Frequently, traditional sources of authority are the only ones capable of providing information to people in developing nations.

The problem of war is also crucial. The sophistication of military weapons begs our world to seek alternatives to military opportunism. International organizations have been formed to control the present critical situation, and the usual forms of diplomacy exist and work in tandem with regional associations. Not only does the Security Council of the United Nations attempt to alleviate problems, but other organizations such as the North Atlantic Treaty Organization and Organization of American States play important roles in maintaining peace.

One of the most interesting developments in our current world is the proliferation of international non-governmental organizations. These groups, often devoted to intellectual and creative efforts, are having a profound effect upon our realization of the interdependence of life on our planet. Developments in communication and cultural exchange have furthered this trend. The possibilities for individual enrichment are exciting; yet other elements of our political systems restrict the free flow of information. Many political leaders fear freedom in non-democratic nations, while commercialization in democracies often evades controversial issues and aims at mediocrity. It is imperative that we educate citizens to understand the reality of our global community. We must clarify issues, consider alternatives, study change and establish priorities for the benefit of all humankind.

An illustration can serve to pull these interrelated ideas together. Three interlocking circles are presented as a visual review of the sequential development of global issues. The hope is that the interrelationships shown will offer better ways of making global education a vital part of the educational process – one with implications for many areas of the curriculum. Only through an intergrated approach can global education lead us to the full development of the human personality.


Communication
Social Organization
Economic Organization
HERITAGE & CHANGE
The Arts
Environment & Technology
Religion, Philosophy
Education & Socialization
Political
Governmental Structure
Political Process
Governmental Functions
POWER CONFLICT RESOLUTION
Leadership & Authority
Nationalism
Laws
Imperialism
Internationalism
Communication
Economic Organization
Social Organization
INTERDEPENDENCE
Environment
The Arts
HUMAN RIGHTS
& Technology
Religion, Philosophy
Education & Socialization
International Organizations
Future

The three spheres of development that are presented in *An Integrated Approach to Global Education* must be considered in historical and geographical context. It is suggested, that the major concepts addressed within each sphere must first be applied to the students' current frame-of-reference. For example, in the area of education and socialization, the students should be encouraged to explore their views of formal and informal education. (It is a strange phenomenon that we demand students spend 12 plus years in formal education, yet we seldom ever explore this major influence on their lives). Each of the universals should be explored from the students' personal frame of reference.

At this point a major decision must be made. Should one proceed by using cross cultural comparison of the specific universals or should a specific area of the world be used as a model? At this point, no specific answer can be provided. The advantage of the first approach is that the universals which students have just considered will be examined in many cultures and the reason for further exploration of the concept is easy to grasp. The second approach offers several advantages. First, it permits the students the opportunity to see the holistic or integrated view of a culture or nation. Secondly, most resource materials available are written about specific nations or regions. This approach also facilitates the use of history to show developmental change and places emphasis on the environmental limits within which change occurs. It might be advisable to think of two arrows intersecting the three spheres; one labeled history, (time) or geography (space).

This leads to an explanation of the sequential development illustrated by the three spheres. It is suggested that the first sphere be the take-off of all study. After students explore the implications of the terms in their own lives, they can then consider the implications in other lands and other times. It is at this point that groups of students could be allowed to pursue individual investigations of specific universals based upon their interests. However, it is imperative that the teacher synthesize these efforts for the entire class if an integrated view of life is to be maintained.

The fact that *An Integrated Approach to Global Education* has been developed with the learning process as its foundation should facilitate continuous learning. This tends to reduce the fears of coverage; yet a well-balanced curriculum review should take the following questions into consideration:

1. Is a balance of cultures provided; i.e. developed and developing nations, communist and non-communist nations and western as well as non-western nations?

2. What are the strengths of the teaching staff?

3. Are there certain ties between your community and businesses with any particular area of the world?

4. Does the program developed allow students to pursue individual interests?

5. What written, non-written, and human resources are available?

Included are tentative lists of sub-concepts under each major concept. These will show more concretely the differences in emphasis on the intergrating concepts in the center of each circle. The lists are far from complete and only suggest specific concerns that might be included within this system.

CIRCLE A - Cultural Universals

1. Heritage and Change

   a. Continuity
   b. Cause and effect
   c. Diffusion
   d. Innovation
   e. Cultural lag
   f. Evolution
   g. Revolution

2. Communication

   a. Symbolization
   b. Perception
   c. Language
   d. Oral traditions
   e. Written traditions

3. The Arts

   a. Visual Arts
   b. Music
   c. Dance
   d. Literature
   e. Decoration and costume
   f. Crafts
   g. Architecture
   h. Tactile Arts

4. Social Organization

   a. Kinship and family structure
   b. Social groups
   c. Social control
   d. Institutions
   e. Leadership
   f. Role and status

5. Economic Organization

   a. Needs and wants
   b. Scarcity and choice
   c. Supply and demand
   d. Money and barter
   e. Savings and investment
   f. Opportunity cost and trade off
   g. Production and distribution
   h. Profit
   i. Government control/regulation
   j. Economic imperialism
   k. Cycle of poverty

6. Environment and Technology

   a. Natural resources
   b. Climate
   c. Spatial relations
   d. Regions
   e. Climate
   f. Topography
   g. Natural resources
   h. Food and diet
   i. Ecology
   j. Applied science
   k. Agricultural Revolution
   l. Industrial Revolution

7. Religion and Philosophy

   a. Beliefs and values
   b. Ritual and ceremony
   c. Life, death, and life after death
   d. Relationship to nature
   e. Relationship to humans
   f. Ethics
   g. Major world religions, i.e. Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Shintaism, Taoism

8. Education and Socialization

   a. Enculturation
   b. Customs and mores
   c. Life cycles
   d. Sports and games
   e. Educational systems
   f. Learning
   g. "Kultur" vs. culture

CIRCLE B - Political

1. Power
   Conflict Resolution

   a. Compromise
   b. Consensus
   c. Arbitration
   d. Mediation
   e. Judicial review

2. Governmental Functions

   a. Protection
   b. General welfare
   c. Allocation and regulation of resources
   d. Foreign policy

3. Government structure

   a. Constitution
   b. Government agencies
   c. Separation of powers
   d. Types of governments, i.e. monarchies, dictatorships, totalitarian regimes, republics, democracies, parliamentary systems.

4. Political Process

   a. Citizenship
   b. Party system
   c. Decision making
   d. Interest groups
   e. Public opinion
   f. Electoral process
   g. Protest

5. Leadership and Authority

   a. Selection
   b. Limitation
   c. Succession
   d. Popular sovereignty

6. Laws

   a. Civil rights
   b. Legislation
   c. Enforcement
   d. Judicial system
   e. Crime
   f. Punishment
   g. Codes of law/common law

7. Nationalism

   a. Patriotism
   b. Ideology
   c. Unity
   d. Ethnicity

8. Imperialism

   a. Militarism
   b. Colonialism
   c. Trade
   d. Acculturation
   e. Assimilation

9. Internationalism

   a. United Nations
   b. Peace
   c. Serenity
   d. Economic cooperation

CIRCLE C - Internationalism

1. Interdependence
   a. Social
   b. Economic
   c. Political
   d. Intellectual
   e. Environmental
   f. Aesthetic

2. Human Rights
   a. Civil liberties
   b. Economic rights
   c. Educational opportunities
   d. Universal Declaration of Human Rights
   e. Covenants on Human Rights for Women and Children

3. Communication
   a. Propaganda
   b. Censorship
   c. Communication networks
   d. The Language Curtain; misunderstanding among people with different languages
   e. International regulations; i.e. International Telecommunication Organization, International Aviation Control Organization, International Postal Union
   f. International travel and exchange
   g. Computer language

4. Social Organization
   a. Population
   b. Family patterns
   c. Human services
   d. Urbanization
   e. Class systems

5. Economic
   a. Unions
   b. Cooperatives
   c. Corporations: national, transnational and multinational
   d. Developing/developed nations
   e. Regional trade organizations, i.e. European Economic Community, COMELON° OPEC
   f. Regulation of finances; i.e. World Bank, International Monetary Fund

6. Arts
   a. Environmental planning
   b. Diffusion
   c. Societal control
   d. Copyrights
   e. Video production
   f. Film making
   g. Photography
   h. Cultural Exchange

7. Environmental and Technology

   a. Green Revolution
   b. Electricity, nuclear power
   c. Pollution
   d. Biological/chemical war time
   e. Space exploration
   f. Development
   g. World Health Organization
   h. Food and Agricultural Organization
   i. Transportation
   j. Sanitation
   k. Medical technology

8. Religion and Philosophy

   a. Freedom of religion
   b. International church organizations, i.e. World Council of Churches
   c. Ecumenical movement
   d. Occultism
   e. Missions
   f. Rationalism
   g. Materialism

9. Education and Socialization

   a. Universal education
   b. UNESCO
   c. International professional organizations; i.e. in sciences, medicine, teaching
   d. Technological education
   e. Modern/traditional life styles
   f. Preventive health; World Health Organizations

10. International Organizations

   a. United Nations and organizations
   b. Regional government organizations
   c. Non-governmental organizations; i.e. Red Cross, etc.
   d. Professional organizations